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THE REWARD OF LOVE.

The wonderful thing about this Christian love is what comes out of it. When you love the unloving, again and again they learn to love in return. When you love the unlovely it comes to pass, in many an instance, that they become ashamed of their lives and begin to become worthy of the affection which is showered upon them. Just because it is natural to give love for love, when you give the gift, men find a response springing up in their hearts.

So the gift of love to the unlovely creates worthiness and a new moral force has entered into the world. Even hatred is often conquered by love. It is hard to keep hating a man who is all the while loving you, and so dark passions are subdued by the presence of higher passions. It is easy to see that this is one of the reasons why Jesus was eager to have His disciples love even the unloving and unlovely.

Then this Christian love is constantly working miracles within. A man cannot go through the world with a loving heart, from which every thought of bitterness and scorn is resolutely thrust out, without a constant growth and enrichment of his own life. It becomes sweeter, and finer, and fuller, and more responsive to all the highest experiences.

Further than this, to such a life alone God can give His very best gifts. All the while the divine generosity is limited by the capacity of men. In a profound sense God can appreciate. When love is enthroned in a life its power of appreciation is enriched a hundredfold. God's greatest gifts He can only give to those who deeply and nobly and constantly love. They shall receive "good measure, pressed down, shaken together, running over." —N. Y. Christian Advocate.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

THE CONVENTION.

The nineteenth biennial session of the Southern Christian Convention was held at Elon College last week, beginning Tuesday P. M., April 30th, and closing Friday P. M., May 3rd, each day being filled to the limit with matters of great moment and far-reaching results. The Conferences were well represented, the constituency was intelligent and aggressive, and there were many interesteed visitors.

The session was called to order by Rev. W. W. Staley, D. D., president of the last session and devotional exercises were conducted by Rev. W. S. Long, D. D. A roll call showed every Conference represented and a quorum of delegates present.

The following officers were elected by ballot: President, W. W. Staley; Vice-President, J. O. Atkinson; Secretary, I. W. Johnson; Assistant Secretary, E. Moffitt; Treasurer, Jno. A. Mills; Dr. A. W. Lightbourne, Dover, Delaware, and Bro. Netum Rathbun, Pub. Agent, Dayton, O. were introduced to the Convention and given the privilege of the floor. Both brethren brought to the Convention words of cheer and good fellowship.

In addition to the regular elective Boards and Committees, the President named the following special committeemen: On Finance, K. B. Johnson, A. T. Holland, J. Milton Banks; Press, J. P. Barrett, W. A. Harper, L. E. Smith; Resolutions, C. H. Rowland, J. W. Holt, A. W. Andes; Nominations, E. L. Moffitt, W. G. Clemments, C. B. West; Apportionments, W. S. Long, W. J. Lee, J. A. Turrentine.

In the absence of Dr. J. U. Newman, who had been appointed to the task, J. O. Atkinson gave words of welcome, which were happily responded to by President W. W. Staley, Rev. I. W. Johnson being absent.

The Acting Secretary was instructed by vote of the Convention to wire expressions of sympathy and deep regret to Rev. I. W. Johnson, Suffolk, Va., because of the extreme illness of his wife. Special prayer for Brother and Sister Johnson was offered, led by Rev. C. H. Rowland, Franklin, Va.

President W. W. Staley then delivered his able and eloquent opening address before the body, which address, on "Christian Education," is printed in full, elsewhere in The Sun this week, and which we trust will have wide and careful reading. It is pointed, powerful, practical. After the benediction by Rev. A. W. Andes the Convention adjourned till Wednesday a. m., at 9:30.

Second Day.

The Convention opened its second day with an increased delegation present. The devotional exercises were conducted by Rev. J. D. Wicker. Secretary J. Van Carter, of the North Carolina S. S. Association, was introduced to the body. Rev. J. W. Patton was excused as delegate to attend a funeral and Rev. C. A. Boone, his alternate, was made a delegate in his stead.

The Executive Committee, through its chairman, W. W. Staley, reported having attended to several matters of minor import during the biennium and of having prepared and printed a program for this session. The Treasurer's report, by Jno. A. Mills, Treas., was read, showing balances on hand, Convention Mission Fd., $956.37; Convention Fd., $136.17; Elon College Fund, $41.66; Foreign Mission Fund, $270.34; Ponce, Porto Rico Fund, $90.00; Interest, $56.45, with an overdraft for Orphanage of $360.00.

J. O. Atkinson, Chairman, presented the report for the Board of Trustees of the Orphanage, showing a total cash collection April 1st, 1910, to April 1st, 1, 1911, of $4,565.32, with an expenditure covering same date of $5,233.92. During that period 46 children were cared for. The cash collections fo rthe year, April 1, 1911, to April 1, 1912, were $5,582.18. There were received during the year 10 children: released on petition and for cause, 8, making a total of 48 on hand when the report was submitted. There is a mortgage indebtedness of $1,000.00 and an outstanding additional indebtedness of $660., with some cash and pledges on hand.

There are about 50 Sunday schools making one contribution a month to the Orphanage and all Sunday schools of the Convention are urged to follow the helpful example of these.

During the two years, April 1, 1910, to April 1, 1912, there were received in kind shoes, clothes, cloth, caps, grain and supplies, confectioneries, treats for children, books, etc., to the approximate value of $525.00, besides three dozen bed quilts of great value and usefulness. The Board reported that a system of water-works must at an early date be installed, which report met with such hearty response that about $320 was pledged on the floor of the Convention, and almost spontaneously for this purpose.

Brother W. H. Carroll, of Burlington, a member of the Board, delivered a well-prepared, able and eloquent address on "What the Church Owes to the Orphanage." This address is promised The Sun for publication at an early date. The time limit, six years, of two members of the Board having expired, Bro. W. H. Carroll was re-elected and Bro. H. C. Simpson, Greensboro, was elected in place of L. M. Clymer, who declined re-election. Bro. Clymer has made a useful and valuable member and his declining to serve further was a source of regret. It is believed that his successor, Bro. Simpson, will make a wise, safe, and valuable Trustee.

At the beginning of the afternoon session, Rev. C. E. Newman conducted devotional services, after which Chairman W. A. Harper read the report of the Committee on Teacher Training. This report showed that the Committee had brought out Vol. II., of Preparing the Teacher since last session, and that this book had received favorable comment from many sources and had been well-received, but that a large supply of the books was on hand and that no further book should be brought out till this supply was more nearly exhausted. The Convention voted to take over and offer for sale the remaining copies of the book.

One of the reports evoking most lively discussion was that on Sunday schools, which was read by Rev. H. E. Rountree, Chairman. This report was exhaustive and contained many valuable facts, suggestions and recommendations, showing that our Sunday schools are making progress and the work accomplished the past two years has been gratifying. The report urged that schools strive to have teacher training classes, Organized Bible Classes, Primary Unions, Sunday School Institutes, Sunday School Missions, International Co-operation, Uniformity of Plans, Uniform Report Blanks, etc. The report suggested more activity on the part of Sunday school workers and urged modern methods in making the Sunday school more progressive. Pending the report, Convention adjourned. At evening session there was special and appropriate music by the Elon College Choir, and preaching by Dr. O. W. Powers, Secretary for Home Missions, Dayton, Ohio, who used as a text Isaiah 65:1. Dr. Powers showed himself conversant with the home mission problem and made a fine impression on the splendid audience that greeted him.

Third Day.

The next session was called at Devotional services were conducted by Rev. G. O. Lankford, Wadley, Alabama.

The report on Sunday Schools was again taken up and with amendments, changes and eliminations, was adopted.

Rev. H. E. Rountree, who was schedul-

ed for an address on "Sunday Schools and Progress," requested to be allowed not to deliver same, as the Convention was far behind its schedule in time; the request was granted and the address is given in our columns elsewhere and should have close and wide ereading.

Col. J. E. West, Chairman, presented the Report on Home Missions, showing that during the Conference year, 1910, there was raised for Convention Missions $1,068.08. During that year the Board made appropriations as follows: Chapel Hill (on building) $5000.00; Portsmouth (on debt), $300.00; Third Church, Norfolk, $200.00; Henderson, $100.00; Columbus, Ga., (Rose Hill) $150.00; South Norfolk, $100.00; Winchester, Va., $200.00; a total of $1550.00.

During the year 1911 there was raised for Convention missions, $1,285.59. That year the Board made appropriations as follows: Winchester, Va., $100.00; Henderson, $50.00; Columbus, Ga., (Rose Hill) $350.00; Portsmouth, $200. Third Church, Norfolk, $200.; Chapel Hill, $100.00; Raleigh (conditional) $250.00, a total of $1250. The contributions to this fund increased some over 20 per cent. in the year 1911 over that of 1910, which increase should be kept up as the Board was never more in need of funds than at the present, neither were there ever more pressing calls and demands on the Board than now. On recommendation of the Board the Convention voted to create a Church Extension Loan Fund, and that all Conferences, Christian Missionary Associations and the Board itself, be urged to place 10 per cent. of all home mission funds coming into their hands into this fund. The Board was further instructed to seek to increase the Fund from time to time as may be deemed wise and possible. The Board was authorized also to take out papers of incorporation for the handling of funds, etc.

Rev. J. W. Harrell made an earnest and convincing address on "The Present Day Problem of the Christian Church." J. O. Atkinson made a "Plea for the Points Now Needing Help," and Dr. A. W. Lightbourse made an inspirational and eloquent address on Missions.

At this point, Rev. A. B. Kendall, pastor of the Burlington Church, was introduced to the Convention and made remarks of fitness and fellowship worthy of the man and the occasion.

In the absence of Mrs. C. H. Rowland, Chairman, Miss Bettie Stephenson read the Report of the Woman's Mission Board. The report showed great activity and progress during the few months the present Board has been in existence. A constitution for Conference Boards, also one for local societies, have been adopted, published and offered for free distribution; also a constitution for Willing Workers' Societies. Many societies have been organized of late and the work spreads rapidly.

Conferences and churches are called upon to push the work of organizing Woman's Missionary Societies wherever possible and feasible.

The Board was asked to outline a uniform program and course of study for all local organizations. The report was discussed and adopted. The following were elected members of the Home Mission Board for a term of two years: J. E. West, J. O. Atkinson, J. W. Holt, H. W. Elder, K. B. Johnson. The Woman's Home and Foreign Missionary Board was elected as follows: Mesdames C. H. Rowland, L. F. Johnson, H. W. Elder, W. A. Harper, W. H. Carroll, W. T. Walters, and Miss Bettie Stephenson. At 12:45 the Convention adjourned till 2 P. M.

At the beginning of the afternoon session devotional services were conducted by Rev. W. T. Walters. The Report of the Foreign Mission Board was read by Rev. N. G. Newman, Chairman. The report is all important and we give it in full as follows:

Report of Committee on Foreign Missions

The Japan work has been maintained with increasing difficulties. Opposition from the government through its educational department, antagonism of the masses to Christianity, and the demands of the mission for money and workers increasing out of ratio to the response of the home church, raise new and subtle problems. The recent imperative retrenchment by which "one organized church, six preaching places with their Sunday schools, one Sunday school and one Japanese co-worker," was dropped out of the Sendai field should be a matter of sorrow and humiliation to our entire brotherhood. These conditions try the wisdom and faith of both the Board and the missionaries, and call for enlarged gifts on our part.

The missionaries are prudent and faithful and progress has been made. Rev. E. K. and Mrs. McCord returned to Japan in 1910, and Rev. A. D. Woodworth recently, giving us now the full quota of missionaries on the field.

The following figures will give some idea of the work for the biennium and its present status:

Organiztd churches, 13; stations and out-stations, 29; Sunday schools, 36; C. E. Societies, 5; missionaries including wives, 8; ordained Japanese preachers, 8; professors in Theological school, 5; teachers in the Girls' School, 7; Total number of paid Japanese workers, 13; baptisms for the biennium, 153; present membership of the churches, 880; Sunday school scholars, 2,408; Sunday school teachers, 99; total money collected, $1,548.60.

This shows an increase as follows:

Church members, 153; Sunday school scholars, 403; Christian Endeavor Societies, 1; pupils in Girls' School, 21.

—And a decrease as follows:

Theological students, 5; baptisms, 28; money collected, $251.40.

Porto Rico.

Rev. and Mrs. T. E. White left on furlough in July, 1910, and are still in this country. This leaves the entire field to be cared for by Rev. and Mrs. D. P. Barrett, Miss Mishler and the native workers. A neat chapel has been built at Arus, a house purchased and repaired at Santa Isabel, serving for a hall, dispensary and Miss Mishler's home. Dispensaries at both Santa Isabel and Salinas have been operated successfully.

The long needed church home for the Ponce congregation seems about to be realized and will mean much for the work there.

We cannot report definitely concerning the Porto Rico work. On some points we have no recent information and all statistics are incomplete. The following is the best we can gather:

Missionaries, 3; native regular pastors, 1; licentiates, 2; total paid native workers, 4; organized churches, 5; Sunday schools, 8; membership of churches, (last full report) 183; membership of Sunday schools (last full report), 537; baptisms for the biennium, 52; money raised, $744.20.

This shows an increase as follows:

Baptisms, 24; church members, 47; S. S. scholars, 72; money collected, $425.67.

The call made upon the conferences at our last session for a minimum amount of $1,200 to be used exclusively for foreign missions has been met with more than full response. The Eastern Virginia, the North Carolina and Virginia, and the Georgia and Alabama conferences raised more than their apportionments. The total amount raised was $1,232.33, distributed as follows. Eastern Virginia Conference, $641, North Carolina and Virginia, $240.70, Eastern North Carolina, $100, Western North Carolina, $98.32, Virginia Valley Central, $62.10, Georgia and Alabama, $46.56, Alabama, $43.65. There has been some falling off in the special offerings of individual churches.

The Mission Council of the American Christian Convention has forecast the needs for the present fiscal year at $25,000 and set this amount as the standard

Continued on page 6.

BIENNIAL ADDRESS BEFORE THE SOUTHERN CHRISTIAN CONVENTION, ELON COLLEGE, N. C. APRIL 30TH, 1912.

CHRISTIAN EDUCATION.

By Rev. W. W. Staley, President.

Humanity made progress solely by self-instruction till God revealed Himself and Jesus became the Teacher of mankind. The early ages reveal the faults of self-made men and self-taught nations. They are always imperious. They lead in rule and religion, like Confucius, and found empires and cults more human than divine. Yet education permeates all history, sustains all enterprises, and fixes all standards. Its worth is recognized by the expenditure of money, the numbers engaged in its conduct, and the variety of subjects with which it deals. The United States alone has a quarter of a million school houses, worth one billion dollars, instructing twenty million pupils with one hundred thousand male and four hundred thousand female teachers, who receive two billion dollars in salaries. The whole public school system proves the estimate the nation places upon education. Yet the ten declarations of the forty-seventh annual convention of the National Educational Association in Denver contains no reference to "Christian Education." Democracy, commerce, culture, citizenship, physical education, better trained teachers, and consolidation of rural schools make up tht list of requisites. As the State universities are heads of the public schools we cannot look to them for Christian training. It remains, therefore, for denominational colleges to do this work, if done at all. But as education of the child is the education of mankind, public schools ought to read the Bible and be taught by Christian instructors. The only way to make public school training Christian is for denominational colleges to turn out more Christian teachers.

Religious leaders have always led in education, and it might be safely said that education and religion are co-related in history. This truth lies at the bottom of Christian education, thought obscured in past centuries by the processes of its evolution. From the earliest times religion has been the silken thread in the currency of human thought and progress, and it is now coming to the light as the buried cities are yielding up their proofs of the truth of the Scriptures. The purpose of this address will be achieved, if it lead others to carry the investigation to a full understanding of this great and growing subject. I shall come to what I wish to present better, perhaps, by a series of five steps or propositions which show the course leading up to "Christian Education."

I. First Step—Religious Education.

All nations and races prove that man is religious. His concepts may be vague and his life coarse, but man has spiritual longings the world over. All men have gods and worship. The priests of mankind were orignally charmers, soothsayers, magicians, seers. The High Priest of Memphis was a Master Craftsman; the High Priest of Heleopolis was a great seer. The priestly class was the cultured class. Rulers consulted them, Nebuchadnezzar and Pharaoh called in the sorcers and magicians when disturbed by dreams. Egypt, China, Babylon, and India looked to their religious priests for council, and the shrines ruled the thrones, the priests ruled the kings, armies obeyed the voice of priests and priestly amulets were migtier than the crowns of kings. Religion ruled the world. It is true it was crude in concept, corrupt in practice, tyrannical in administration, and immoral in results; but nations bowed in its temples and sacrificed themselves upon its altars. The temples of Ur and Erech on the Tigris; of Luxor and Karnak, on the Nile; of Baalbec, on the Orontes; of the parthenon, in Athens; the temple on Moriah; and the Pantheon by the Tiber, all tell the story of religion and the education of centuries. Achitecture sprang from religious emotions and became a fine art under religious aspirations and devotion. The education of Mohammedanism today is almost wholly religious. Modern times may blame the crude religion of myths, but it was better than no religion. All art and progress expressed themselves in terms of religion. It carved out of Parian marble the Olympean Jupiter and crowned the Athenian capital withthe temple of Theseus. Religious education achieved great things for the human race and made the trowel, chissel, and brush work out masterpieces which subsequent ages cannot surpass.

II. Second Step—Literary Education.

At this stage the art of expression was supreme. Greece taught all nations the art of expression. Intellect reached its summit. Books, oratory, architecture, sculpture, painting reached their height. Culture ruled the world. Her mythology was great and inspiring. Mountains and seas, plains and rivers had their deities. Beauty was goodness. Culture was the largest possession. Greece made human speech classic. Greek learning entered all nations, captured all schools, refined all institutions, and controlled all peoples. No man was great unless he was a great author, great sculptor, great orator, or great painter. Homer and Phideas, Demosthenes and Apelles stud the galaxy of Grecian worthies. No nation has equaled Greece in the art of expression, the portrayal of beauty, and the genius of her creations. Every line was strength, every curve was grace, every color was beauty, and every poem was music. But even then her temples were places of debauch. The temple of Neptune at Corinth had a thousand priestesses who were courtesans.

III. Third Step—Military Education.

The reign of power followed the reign of beauty and the art of fine expression. Rome conquered the world. Armies, navies, captives, obeyed Rome's commands. Her language and art were constructed on the lines of force. The parts of speech and cases or nouns take their place like soldiers in Roman language and obey their chief. Greatness was martial. Horoes and hero-worship appealed to men. None was great unless he bore the marks of strength. The tramp of armies, the sound of martial music, the mailed soldier, the glittering spear, the triumphal procession, had mankind in their grasp. Nothing was worthy that was not strong. The clank of chains, the grinding of prison doors, quarternions of soldiers, the criminal and lion in the arena; anything that ruled with iron hand was worthy of honor and praise. Their sports, their conquests, their religion, all told of force and resistless power. The gladiator, the general, the fearless man, the daring spirit was honored in story and song, in painting and monument. No age has equalled the Roman age in power. The Roman eagle flew to the ends of the earth, and her banner waved triumphantly over a conquered world. But like Sampson, Rome's strength became her weakness and her shame. Lust polluted her palaces and her temples and power had no strength to save. Power alone breaks in pieces like the Titanic on a berg of ice. It takes more than religion, art and power to save a world from ruin and death.

IV. Fourth Step—Scholastic Education.

The Mediaeval Age found men in great universities trying to solve the problems of philosophy and theology. The objective world had few charms for men who sought the cloister to investigate all sorts of abstruse subjects—physics and metaphysics, the Bible and God. The continent and England produced great scholars, great authors, and great teachers. Learning ruled mankind. No man was great unless he was a great scholar. Men had a passion for knowledge, deep as the earth, high as heaven, broad as the human race, boundless as God. No age has made such profound study of the Scriptures and God; yet the age was low

and sad. "Canst thou by searching find out God?" Canst thou find out the Almighty to perfection?" The world cannot be saved by learning. Philosophy has no power to cleanse the heart. Theology cannot take away sin. Culture may exist in basest lives. Antony and Cleopatra had culture, but were victims of self-destruction. We have found, so far, that religion, polished and artistic expression, military power, and scholastic learning do not rescue the perishing, nor educate the whole man. One step further must be further taken to make education.

V. Christian Education.

Christian education embodies all antecedent steps and culminates in the attainment and expression of character. All that was true in religion, in classics, in military power, and in learning, has its fruit in character. In a word, all the foregoing elements enter into Christian education, which is the full education of all human faculties and powers; and this includes faith and the heart in, and the devotion of the Will to Jesus Christ. There is not one grace or virtue in all the realm of being that did not reside in Jesus. He was a Priest for ever, never man spoke like this man. He feared no foe. He was the wisest of the wise, and His character was without flaw. All education has its perfection in Jesus, and no education is complete till the soul knows Him. There is no complete education in the schools of mankind till we reach Christian education. As the priest stood out in Egypt and Babylon; as the classic touch shines in Grecian art; as the legion stood for power in Rome; and as the scholar towered in the Mediaeval Age, so the real Christian stands out in this age, and must rule the world.

We may never equal Poti-Pherah, the priest of On; the arts of Greece; the power of Rome; nor the learning of the scholastic age, but we can excel them all in character, and that is the crown of education. Christian education is the development of Christian character, through educational processes, in those who have been born again. Nothing is so mighty in this age as character. This age demands character in politics, business, legislation, literature, art, schools, and social life. The age is far from perfection in character; but all criticisms, investigations, agitations, make the demand for character. Christian education examines matter, mind, morals, history, law, races, nations, science, Bible, God; but counts all things loss for Christ. The church college is the heart of modern education, and Christian character is the goal. Nothing but character can balance and conserve the interests in the gigantic institutions of this twentieth century life. Most of the great isdustrial and commercial institutions are so organized that they can run in safety if manned by men of character. Honesty is the chief thing, for the institutions are schools in themselves. There is education enough in the United States to run a world, if we had character enough to govern a State. Jesus Christ is the Model Teacher and all education should end in Him. The danger of education is that it will train the body and the mind, and neglect the heart. "Keep thy heart with all diligence; for out of it are the issues of life."

ELON COLLEGE LETTER.

The Christian world faces a grave and serious danger, it seems to me, from the attitude of the great public school system and of the great institutions of learning toward the teaching of the Bible in the regular curricula.

Some of the States allow the reading of the Scriptures at the opening services of the schools, but do not permit a word of comment or explanation thereon. This places the Bible on a par with any other piece of literature for the opening exercises. A great many States do not allow prayer to be offered in the public schools, because the prayer might result in the propagation of sectarian doctrines. Others will not allow the Bible to be read at all in the public schools.

Much the same condition is found in the large universities of the land. They are careful not to permit any practice that could be construed into advocacy of any sectarian doctrine. Therefore they do not permit courses in the Bible, unless they happen to have a theological department, and this none of the State institutions have. The desire to be sincerely non-sectarian, which this position points to, on its face seems admirable, even commendable, and if this were all, if it were true that a man is left absolutely free to make up his mind in regard to the Bible and the particular doctrines of the faith he would emphasize, while the practice would be objectionable to many who place the formation of character above the instructing of the mind of man, it would yet be tolerable and defendible; but this is not all, nor is this freedom to decide according to the young nor can it be.

These institutions which are keenest to plead for absolute freedom of the institutions of learning from the influence of the church are also tolerant, if they do not openly encourage, instruction in other branches that insidiously poisons the mind with doctrines opposed to the Bible and positively disastrous to the spiritual life of youth. Philosophy and Social Science are the high-sounding titles of the departments in which these courses are given. Here without any chance of refutation statements are made and expected to be accepted that eliminate the great doctrines of faith from the place of leadership in the world and in the individual life, which they have always been regarded as holding, and rightly. The result is plain; faith is undermined, the authority of the Church is weakened at the most impressionable age, and teachings positively injurious are inculcated.

What are we to do about it? Will Christian people pay taxes without protest to support institutions that, in the effort to escape the charge of sectarianism, permit doctrines that will upset the religious life in its foundations? Is freedom from sectarianism to be purchased at such a price? Let the heart that is fully imbued with the tenets of the spiritual life answer.

I do not wish to be understood as pleading for the union of Church and State, nor to suggest that sectarianism should be taught in the State schools, of secondary or of higher learning. I do not even unequivocally demand that the Bible should be taught in these schools, though I much prefer that it should be. What I do insist upon, however, is that nothing shall be taught in them and no course allowed which reflects upon the Bible or upon the religious life. I think the Christian people have right to expect this fairness, and I think they should demand it. Will they?

But suppose the State institutions should decide from now on to remove the objectionable courses, would that obviate the necessity for the denominational college? Not at all. For the majority of young persons will need positive religious influences thrown around them during the process of their educational development, and not merely to be allowed to drift to the harbor of safety, if haply they may. The denominational College will always be necessary, because of the flavor and the tone it gives to life and because of its insistence on Christian character as the goal and aim of all education.

W. A. Harper.

—The Convention did things!

—Many of us were glad to see, and make the acquaintance of Bro. Netum Rethbun, Pub. Agt., Dayton, Ohio, who came, accompanied by his charming wife, to the Convention, and besides being an interested on-looker and zealous worker, gave the Convention a very happy and telling illustrated address.

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J. O. Atkinson, Editor, Elon College, N. C.

The Office of Publication is Greensboro, N. C., 302½ S. Elm St. The Editorial Office is at Elon College, N. C., as heretofore, to which office all communications for the editor should be directed.

—Rev. J. W. Harrell, Portsmouth, is assisting Pastor J. O. Cox in meetings at Durham this week.

—Every note of the Convention sounded progress and every resolution and address had that in view.

—Space is yielded this week to Convention whose proceedings are well worth reading and thinking over by our readers everywhere.

—If the plans laid shall work out, and the resolutions adopted shall be put into operation, no Convention in years will have meant so much.

—Mrs. Foster is an adept in training children and her program as executed before the Convention was executed with great skill, ability and effectiveness.

—There were not many "papers," thrilling addresses, eloquent "orations," but there were powerful pleas, convincing arguments, lucid and logical presentation of great facts.

—Dr. A. W. Lightbourne is preaching in our Greensboro First Church this week to large and delighted audiences. Sunday night not even standing room was to be had and scores were turned away.

—Nothing wrought upon and moved the Convention as did the exercise by the children from the Orphanage, trained and directed by Mrs. Foster; and nothing inspired and edified the Convention as did the great sermon on Thursday night, by Dr. Lightbourne.

—Look for further report of Convention proceedings next week. We desire to give our readers all the salient facts brought out, and plans adopted. Much space is required, but it is worth it, for we take it that Sun readers everywhere are interested in all that the Convention did.

Continued from page 3.

to which the entire brotherhood shall work. We recommend that this Convention take one-tenth of this sum—$2,500—as its standard, that $1,400 be apportioned among the conferences, that the Women's Mission Board of the Southern Christian Convention be asked to take $300 as its standard, said $300 to include the special work already assumed by certain local societies. The balance of $800 will probably be covered by the special offerings of individual churches.

We re-affirm our faith in the great possibilities of the Layman's Missionary Movement and hope to see a more aggressive interest among our people. We note with pleasure the work of the Women's Mission Board appointed at our last session, and recommend that all our conferences inaugurate and foster the Woman's Mission Work.

N. G. Newman,
J. W. Harrell,
W. C. Wicker.

After an important and enthusiastic address by Dr. J. P. Barrett, Dayton, O., the report was adopted.

(Report of further proceedings continued next week).

NORFOLK LETTER.

So many interesting things have come to pass since the last "Letter" that it is difficult to know where to begin. Last Tuesday evening seventy-two plates were laid for the Men's Banquet at the Lorraine Hotel. The event proved most interesting and profitable. Col. E. E. Holland could not be present, but excellent addresses were made by Col. J. E. West, Dr. W. W. Staley, and Dr. W. A. Lightbourne. Col. West's talk on Tithing has been highly commended by a number of persons, Dr. Staley made some interesting points on the History and Future of the Christian Church. Dr. Lightbourne, who was the principal speaker of the evening, spoke effectively on the need of a broader vision in church work and made plain the opportunity of the church in dealing with the social, civic, and religious interests in a more effective way. Dr. Lightbourne's own church in Dover is a striking illustration of the practicability of his theme.

There is rejoicing at the Third Church over the fact that yesterday morning at Sunday school not only the raising of the two thousand dollars still due on our church debt was accomplished but also the sixty dollars interest due. The note is due next Wednesday and we are all happy over the realization of the great undertaking. The spirit of the people in giving was extraordinarily fine. Every one seemed glad to help. It is hard to say who deserves most credit but to Dr. Manning a great deal of credit belongs for his tact and patience, as well as liberality, in dealing with the problem. It has not been the work of a day to raise the money, but the plans were well-laid last fall and now we can reap the fruit.

The Baracas and Philatheas of the Memorial Christian Temple are busily planning and looking forward with great interest to the World Wide Baraca Convention which is to meet in Norfolk June 22-27. Fifteen hundred delegates are expected to be present from all parts of the United States. The Baraca class of the Temple have organized a base-ball team and joined the City S. S. League. Dr. J. P. Barrett, Editor of the Herald of Gospel Liberty, is expected at the Temple next Sunday and will supply untill Dr Dennison arrives in June.

Well, the Brotherhood Class of the Third Church had to serve te Reapers after all. About fifty-five members of these classes and guests met at the home of Bro. and Sister Parkerson Thursday night. The men served a three-course luncheon. This they did with all the ease and grace for which men are noted. Mr. Harry Dixon entertained the company with some interesting sleight-of-hand performances. Four of the gentlemen debated the question, "Should Women be allowed to Vote?" The women were allowed to decide the question and seemed to be quite evenly divided.

Rev. J. W. Harrell preached on the battleship Kansas yesterday. He reports two conversions. The choir of the Third Church assisted in a service on the South Carolina.

A. M. Hanson.

April 29, 1912.

(Crowded out last week, we regret. Ed.)

CHRIST'S CONFIDENCE.

A very marked feature of Christ's entire earthly ministry was the supreme confidence which He manifested in respect to all of the great verities of heaven and earth. Not a tinge of doubt had a place in his mind. He never spoke of His mission on earth as though it were an experiment. He constantly asserted that He came down from heaven. He repeatedly spoke of His having always lived with the Father. He talked of the past history as one who knew the divine purposes which underlaid it all. He referred to the prophecies without a note of questioning. In all of His allusions to the true prophets He never intimated that they were undeserving of the fullest confidence. It is plainly apparent that His own confidence in all the Old Testament was strong and complete. No one could have been in Christ's company for a considerable length of time without observing His perfect reliance upon the existing Scriptures as the very word of God. At

one time, He said to the Jews: "The Scripture cannot be broken." There is great significance in those few words. Not only is it true that the Scripture cannot be broken, but also that Christ's confidence in the authority and integrity of the Scripture could not be broken.

Then note Christ's unbroken and sublime confidence in His Father. He said that He knew that the Father always heard Him when He spoke to Him. There was not the slightest peradventure about it. He always knew that whatever the Father told Him to do was the best thing to do. Furthermore, Christ was serenely confident as to the progress of His kingdom. He had no hesitancy in saying that it would mightily increase, and finally overcome all other kingdoms. He never suggested that possibly the powers of darkness would so far get the advantage of His kingdom as to hinder it from a glorious triumph; no, nothing of the kind. It was because Christ's confidence in the progress and triumph of His cause was so great that He never had any fears concerning anything.

C. H. Wetherbe.

WANTED—ONE MILLION MEN!

J. Campbell White, General Secretary, Laymen's Missionary Movement.

Not less than one million men are needed for special volunteer service in the enlistment of the Churches of North America in an adequate missionary program. Are you willing to be one of them? Could you not wisely adopt this as your major Christian activity for the next five years? As members of the Missionary Committees of the 200,000 Churches of North America, a million men could be used to advantage. The following special opportunities for effective work in solving the present missionary problem are recommended for special consideration:

1. The Missionary Committee of your own Church;

2. The denominational Missionary Committee of your District (whether called District, Presbytery, Classis, Association or Diocese);

3. The Laymen's Missionary Movement Committee of your city, or county, or state.

Each of these three kinds of Committees should be composed of laymen and ministers, the majority of the Committees in each case being laymen. Whether, therefore, you are a layman or a minister, it is proper for you to take the initiative in getting these Committees appointed it they are not now in existence. Why wait for some one else to do this? Unsolved problems all over the world await some one's initiative and attack. Every good accomplished anywhere is started by somebody. Here is a chance for you.

The million men who should constitute these missionary Committees can lead the Church to evangelize America and the world in this generation. Any church can be led out sooner or later into a worthy shore in saving the world, if it has an effective missionary committee, the pastor being, in every case, one of the effective members.

The functions of all these Committees are not only financial, but also educational, and spiritual. Those Committees that work merely at the financial end of the problem are doomed to failure or at best, only partial success. The greatest need for most members of the missionary committees now in existence, is a thorough study of the educational and spiritual features of their work. Literature has been prepared to help you in this study, but, with this as a basis, there is urgent need that you put your own very best thought into the question.

One of the chief burdens of the Laymen's Missionary Movement is the enlistment and training of the million men needed in this fundamental and vital work of the Church. By holding great Conventions, large numbers of men can be challenged with their missionary responsibility, but the continuous work of the pastors and local missionary Committees is essential to make these impressions deep and permanent.

During the coming year, regular Laymen's Missionary Conventions will be held in at least fifty cities. The dates for most of these have been already arranged. But this is only a fraction of the systematic missionary work that should be carried on during the next year. In each of a thousand other communities there should be a simultaneous campaign of missionary instruction in all the churches, concluding wherever possible, with an organized personal canvass for subscriptions to missions at home and abroad. Such a campaign should include a special series of sermons by the pastor, special addresses in the Sunday school, selected literature widely distributed, Mission Study Classes if possible, and all pervaded by private and public prayer.

Now is the time to plan for such a period of missionary education. Pastors will be making their plans for next year before the end of the summer. Let the pastors of entire cities of communities decide together before the summer vacation on the most suitable season for a systematic and thorough presentation of the whole missionary problem and program of the Church. At least one month will be required if this work is to be done well. An additional two weeks will be needed in which to get the organized personal canvass carried through all the churches of the city or community. Will you not take steps immediately to get such a policy adopted in your community?

ALABAMA LETTER.

It was the writer's privilege to be with Rev. H. W. Elder and his people of Kite, Ga., the second Sunday and to dedicate the Christian Church which Bro. Elder had recently finished. This was a most pleasant trip indeed, being our first visit to the town of Kite. The people received us very cordially. The dedicatory services were well attended and those who were present seemed to enjoy the same. Revival services were held until Thursday night. Congregations were good throughout the week and a portion of the time the house was crowded. A deep interest was manifested at every service. Several signified their intention of joining the church. We believe the outlook at this point hopeful. Bro. Elder has done and is doing, heroic work here. With only one member of the Christian Church to labor with him, he has erected a splendid edifice, a building well-planned and commodious. May the Lord prosper the work here.

On our return, we stopped over for a night wtih our good friend and former school-mate, Rev. W. L. Wells, of Columbus, Ga. While there we attended the regular weekly prayermeeting at the Rose Hill Christian Church, where we were greeted by many good friends of other days. A most inspiring service was held. The work here seems to move forward under encouraging circumstances. Wells is a busy man and is loved by his people.

The past Sabbath was the writer's day at Pleasant Grove and a good congregation was in attendance. Close attention was givven the message of the hour and we trust good was accomplished by the same.

Mrs. E. L. Mann, of this place, a most noble Christian lady and a member of the Christian Church, continues quite ill. For several months her health has not been good and her condition shows no improvement. Let this good woman and her loved ones be remembered at a throne of grace. G. O. Lankford.

Wadley, Ala., April 24,1912.

SUNDAY SCHOOLS and CHRISTIAN ENDEAVOR.

* * * * *

Edited by Charles A. Hines, Greensboro, N. C., editorial secretary of the Young People's General Convention.

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Motto: A Christian Endeavor Society in each Church; Teacher Training and Organized Classes in each Sunday-School.

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The secretary will be glad to give any information as to any of the things the convention stands for and where literature can be obtained. Contributions are invited and every class or society should make frequent reports to the above address.

NOTES ON C. E. TOPIC, MAY 19, 1912.

Subject—"Why and How to Please Christ." 2 Tim. 2: 1-13.

(Union Meeting with Juniors.)

"If ye love me, keep my commandments," sums up better than anything else the way to please Christ. In the Old Testament, it is said that "Obedience is better than sacrifice." Thus it is seen that faithful service and observance of the law in both letter and spirit are the ways in which to please Him, and without such, pleasing the Master is impossible.

Weak as Christians are, they are the only means through which Christ can bring His kingdom on earth; we are His only army. Christ expected that his followers throughout the ages to follow his days upon earth would carry the gospel to those who lived in their own generation. If they fail, the failure must be answered for in the great day of days.

The true test of our Christianity is whether we would rather please ourselves or please Christ. The loving Father made all that enters into pleasure and he knows best what will give pleasure. We cannot know what will please Christ unless we study his word, for this is our only way of obtaining information. Hence we should be students of the Bible.

The Master is pleased when we improve and increase our talents by use in Christian service, just as the husbandman was who gave talents unto his servants. God loves to see us prosper and progress; we should endeavor to make the most of ourselves and multiply our means, remembering always it is God that gives the increase.

Short Addresses.

"Loyalty to Christ" is a familiar phrase. How many of you ever heard it? I wonder if we have yet caught its fullness of meaning? However reluctant we may be to confess it, yet, as a brotherhood, we are bound to acknowledge we have not lived up to it. We have been wont to say "loyalty to Christ" demands a full and complete obedience to his commands. Yes, but not some of them to the neglect of others. We must insert the little word "all" to have the genuine article of loyalty.

How does one's loyalty to Christ who obeys him in all initiatory commands, yet balks when a missionary offering is taken impress you? Or if one gives, and yet gives about one-tenth as much as you know one is able to give, how does the loyalty in this instance strike you? Why this is but the semblance of loyalty. It is saying "Lord, Lord," and yet refusing to do what he commands.

It is not difficult to obey the voice divine, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," or, "let him that is a thirst, come to the fountain and drink." It is a different proposition when the same voice says, "Go ye into all the world and preach the gospel to every creature;" or, "sell what ye have and give it to the poor;" but there can be no "rest," no quenching of "thirst" till we have kept the whole body of commands.

But to the Book—What saith it? Where it speaks, we ought both to speak and act. John 12:26 says: "If any man serve me, let him follow me, and where I am, there shall also my servant be." Of course it is impossible to serve Christ without following him, and we can not follow him long, either in time or space, before we get out among the unsaved, and feel, as well as see, a mighty passion for lost souls absorbing every faculty of both the human and divine in him.

"A man left home, leaving in the care of two of his neighbors two sacks of grain. One deposited his in his cellar, the other planted a field. The man returned after a time and called for his property. The one returned the sack which, when opened, disclosed a decayed and putred mass upon which worms were feeding. The other showed him fields of golden grain ready for the harvesting.

"It has taken far more to convince the modern world of its duties and privileges in falling into line with God's plans to save whosoever will, than it took to lead Peter to the home of Cornelius. One vision started him, and the work of the Holy Spirit confirmed him, when face to face with Cornelius. But we have seen greater works than these. The Holy Spirit has done more marvelous things than he did to convince Peter, and visions innumerable have been forced upon us, till a man is somewhat a selfish ingrate who sees less than a world-wide need."

Discussion Topics.

1. What does Christ most desire in your life?
2. Name some men that have pleased Christ.
3. What are the rewards of pleasing Christ.
4. Name something that Juniors may do to please Him.
5. Relate one incident that must have pleased Christ. This is to be a union meeting with the Juniors.

For Daily Reading.

M., May 13. Because Christ is Lord. Eph. 4: 1-6.

T., May 14. Because Christ is model. Rom. 8: 28-30.

W., May 15. By deeds of mercy. Matt. 25:40.

T., May 16. By pleasing God. 1 John 3: 18-24

F., May 17. By fruit-bearing. John 15: 1-8

S., May 18. By loyal service. Rom. 15: 1-3.

Sun., May 19. Topic.

Notes From the Field.

The executive board of the Young People's Convention met last Wednesday night at Elon College, the following being present: Rev. L. E. Smith, president; Rev. A. W. Andes, secretary, Rev L. I. Cox treasurer, Charles A. Hines, editorial and field secretary; Rev. H. E. Rountree and Rev. C. H. Rowland.

The report of the treasurer was highly gratifying. While it showed the need of funds for the next year, everyone was pleased to know that since the new officers took charge a deficit of $117 has been reduced to about $25 and with a little help on the part of our people this will be forth coming.

It was decided to ask everybody who gave last year to duplicate their subscription for the coming year. It is the purpose of the board to carry forward with renewed energy and vigor the work of the convention. Reports showed that there had been an especially gratifying increase in the number of organized classes.

Boost the Organization.

Once again we would remind corresponding secretaries and reporters of the value of sending to the editor of this department C. E. and class news. There is nothing that encourages so much as printer's ink. This department will gladly print short reports of your business and social meetings, names of officers, etc., or anything else. We want it.

To Stimulate Attendance.

One class keeps on the wall of its classroom a diagram graphically setting forth its record of attendance from Sunday to Sunday during the year. The diagram is drawn on a sheet of tracing paper. Beginning at the lower left-hand corner, a line is traced from left to right, rising or falling as the attendance increases or decreases from week to week. Where the line rises or lowers radically, the figures showing the attendance are written. In this manner members are able to see at a glance the record their class is making.

Another class, as a means of stirring its members to greater regularity and endeavor, has hanging in its classroom, a card upon which are printed the words, "Our highwater mark." Below appear the date on which the mark was reached and the number present on that day.

Children's Day Offering.

The great missionary event of this quarter is the offering for heathen missions of the Bible schools the first Lord's day in June. Preparation for the day should be made immediately. We should not be satisfied until every pupil of every class is reached with missionary information and responds with an offering. This year we are studying the life of Jesus. If it has gripped us, this is our opportunity to express it. If your school does not respond with an offering you may properly question the quality of the teaching and may solemnly ask yourself what you have lacked as a superintendent.

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SUNDAY SCHOOLS AND PROGRESS.

(Prepared for the Southern Christian Convention, by Rev. H. E. Rountree, Waverly, Va.)

The thought that engaged my mind first as I came to study this topic framed itself in a question, "What is the Sunday school?"

As I sat and gazed with my mind's eye upon the great body of the church, and on a Sabbath morn saw every church door swing open and groups of people gathering in each, busy about something, I saw a great cause represented in a solitary book which drew them there once a week.

It seems to me that the Sunday school in its truest sense reveals the people to themselves, not as creatures in bondage, not as men under authority, not as those bidden to take counsel and command of any human source; but as man to himself a distinct moral agent responsible to no one but his Lord and his Maker.

And as I saw this, I again asked, "Are the people thus seeing themselves through the medium of these schools? Are they standing up? Are they swinging free? Are they aroused and active, turning their opportunities to their advantage? And the answer came back, "They may be seeing, but it is as through a glass darkly." Then I said "give them the vision. When they get the vision they will stand up free and go ahead." When a man sees Christ he is set free, he stands up transformed.

Civilization has seen its vision and is still seeing it. From early history of the human race to the present age she has taken rapid strides as the result of the vision. From the lower to the higher, and to the higher still she has been led in leaps and bounds, till progress in the present age has become "almost an article of faith" and history a philosophy insisiting on regarding all events as tending to the law of nature which brings good out of evil and a higher good out of the lower. Civilization has moved forward by contest which involves not only ages of struggle and the painfulness of the long process by which it has risen, but also the possibility of degeneration as well as development.

The more people have seen themselves in this struggle and realized the effort that has preceded them and made them possible the more are they likely to endeavor to be worthy of it; the more they endeavor to become worthy of that which has produced them the more hopeful they become ultimately for the brilliant future which from unpromising beginnings has produced the material of greatness. It is thus that a fundamental substrata of faith becomes the basis of civilization's development interpreting and enlarging future experiences of mankind.

Now civilization is but a kingdom of mankind in which natural laws prevail and, if obeyed, must rise by degrees to states of higher existence, both for the individual and the social man. On the contrary, if there is any part of it refusing to be led forth and content to remain inactive, low and savage tendencies remain and we anticipate agnosticism, pessimism, disobedience and rebellion.

These same things are real in the realm of religion and Christian character. Christianity is but a part of civilization. God has been so immanent in the universe, in the rise and fall of the race, and not only immanent but actually incarnate in it, and so revealed in that incarnation a life of real progress in the redeemed man, that the "Humanity of God and the divinity of man" has become the essence of revelation and development in both civilization and Christianity. Thus these two great kingdoms in which man must abide are twin brothers going hand in hand leading man to progress and redeeming society, and state and nation, by the promptings of the leaven in the new life.

Human progress is the result of obedience to natural law. So religious progress is the result of obedience to religious law. The Kingdom of heaven is the great central figure of practical and applied Christianity. Whatever it may represent, it is nothing less than a harmonious condition in which the divine will is perfectly obeyed. What ever it signifits, it is nothing less than the highest state of existence both individually and socially, and our whole effort should be to make ready its way in our hearts, in our lives and in the lives of others. It is the ideal state of society toward which all reformers are striving; it is the ideal of conscious existence toward which all saints aim. It is the kingdom for which we become responsible when we give our hands and our hearts to the great Sunday school movement.

The Church is the great body of God in the world. The Sunday school is the workshop of the church where souls are instructed, character moulded, lives redeemed, and trained for Christ. It is noticeable that her progress has been due to obedience to laws coexistent with civilization, and the multifarious processes of her development are due to the guidance and control of one great thought and purpose immanent over it, and her progress has been commensurate with her vision of what the past has lacked and what the future may be.

Now what does the vision amount to unless the people themselves have it? Our failures hitherto have been due to the fact the people have not the vision. You and I have it, we have had it sometime. We have met and held our conventions and pronounced them great, but the work so close to our hearts has not

moved forward as we wished. We may meet again at beautiful Elon at a time when all nature is most beautiful and our aspirations are at flood-tide; we may make a great noise and call this Convention great and yet another biennium show little more progress than the past one, (which I consider very little). The fact is, nothing is great because it can make a noise, and nothing is great because it is large and representative. Goliath was large and representative, but David, a stripling of a boy with God in his youth, was great. W may be large in our vision and plans, and we may represent much; but we are not great and nothing we do is, till the people themselves see the vision and are able to stand up living and active souls in the work representing love, union, brotherhood and service and sacrifice in the great family of Jesus Christ, living to the supreme end immanently in our movement, "To see ourselves as God wants us to be"

The Sunday school is as old as Moses handed down through the generations a perpetual institution of education, and as such we now ask our selves the question: "Has it had its place in the history and progress of the world?" I hear some one answer, "Yes." I say "No." I do not mean it has not had a place in the shaping of the destiny of a race. Most assuredly it has. But I mean to say it has not taken its place with other branches of education going forward with such rapid strides as in our national life.

Education has moved forward with leaps and bounds, swift and far-reaching changes. Our schools and colleges are given unbounded liberty and upon them we are bestowing the largest single expenditure of our church's account saying nothing about our national account. The minds and hearts of the people have moved at the same pace. We are proud of our advantages and pour out our coffers to its support. This thing of education is close to our hearts, and that fact has given birth to another reality of which we may justly boast, viz: the log or one-room school and the third grade teacher are no longer tolerable. We must now have our magnificent high schools, in cities and towns, and graded schools, in the country, with its departments., spacious halls, libraries, music rooms, auditoriums, and first class properly trained teachers for each. We will be satisfied with nothing less. And thank God we will not. I am counting on future generations thereby. Thank God we live in an age of progress, privilege and power, and our children may know more of it! But how do our religious minds and hearts compare with the secular? Is this fundamental substratum of our very being commensurate with our non-religious education? Let us ask, is the Sunday school a school, or is it an alleged school which would not be tolerated in any other branch of education? Nay, verily, our schools, and I suppose some of them, are about the same they were twenty-five year ago and conducted precisely upon the same plan with slight evidence of wider vision. Where is our progress?

By reasons of its limitations we cannot judge the Sunday school by the same rigid rules which would be applied to the day school. But making due allowances for such limitations and freely granting that great progress has been made in methods and work it is my conviction that in important points our schools lack an important element of success. And we are doing but little more than was done twenty-five years ago.

We have begun to pay great attention to Teacher Training and we are planning to teach our loyal workers the best methods of Sunday school management, and yet, strange to relate, the first essential of good management and the first fundamental principle of the school idea has been largely overlooked or disregarded. viz., A House.

In the secular world, the time has been when one-roomed schools were all that was asked for. But today no one is planning a day school building for pupils of various grades having one room where all must assemble and consume about half the entire time in general exercises. Nor would they be satisfied with two or three rooms. And yet that's what we are doing in the Sunday school. All experience and practice, except Sunday school practice, demonstrates the effectiveness and utility of separate rooms and the adaptation and instruction to the age and attainments of each grade.

Why not awaken fully to the truth that the Sunday school shall be a school in the truest and fullest sense, providing a place for each department as well as lessons adapted to the ability and needs of its members. To bring about such results, it will be necessary to change our building plans so that we may have school rooms instead of auditoriums.

One says, "Good enough for the city schools and larger congregations of means, but for the country school of forty-five members, it is all bosh." My brother, the principle holds good everywhere and under all conditions. Our present schools may convert their auditoriums into rooms by means of screens. It does not stop the noise, but children do not object to noise. It shuts off the viewpoint. Then our future buildings may be constructed with the class idea in view. If we are ashamed today of the log school house for our children in the day school, is not God ashamed of us to be content with methods of fifty years ago?

The second essential to Sunday school management and progress we have disregarded or neglected is giving the schools the vision, instructing them what and how, giving them something to call upon whereby they may attain.

"How shall they call upon Him in Whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent?"

This scripture bearing directly upon promulgation of the gospel has its application anywhere in the kingdom. How shall our people call upon our inspiration, or the higher powers that be unless they hear them? And how shall they hear them unless some one be sent to them? Conventions will not do it; though Conventions have their place. The rank and file of our schools do not go to Conventions and the most of the leaders in the individual schools are too busy to go. We have failed to reach them this way. Pastors cannot do it all. They have their portion of it, but what can a pastor do visiting a church but once a month at a time when his brain is filled with something else and possibly no school is held at that time on account of the preaching service. I believe we must send a man fully equipped throughout the field.

I presume there are no objections to such recommendations except the expense of it. Oh, we are not able! It will burden the Convention. It will burden the schools, and I am opposed to further financial burdens. Listen: Let's compare ourselves not with ourselves, but with others:

The M. E. Church of Virginia has 830 schools. We have 202, or about one-fourth.

The M. E. Church of Virginia has 84,516 scholars. We have 15,396, or just a little more than one-fifth.

The M. E. Church of Virginia has a membership of 111,360. Ourmembership is 20,599, or nearly one-sixth.

The M. E. Church of Virginia has three salaried secretaries in the field at a salary of $6,000.00, saying nothing about the expenses incurred by the office. We have no such secretaries and are paying nothing for such a cause. If we do as much as they proportionately, and it seems to me it is as little as we can do, we will spend $1,000.00 in a salary, plus expenses. Why shouldn't we do as much?

We can afford to do nothing less than our opportunity affords in making our Sunday school real schools to the highest degree of efficiency. The future welfare of our church is inseparably bound up with the progress and efficiency of our Sunday schools. The Cradle roll of the church today is its hope and power. If therefore there is neglect and waste and lost opportunity at this source of its life, there will be weakness and waste at the end. I am told that a child's foot which falls outside his door compels the astronomer at Greenwich to reckon with and readjust his instrument. The march of the children of the church ten thousand strong compels our reckoning in the measurement of the church to be; for we cannot live if our children are not safe. Our Sunday schools are therefore our immediate concern.

Mr. Emerson was right when he said, "The glory of a nation does not depend upon the size of its census, or size of its cities, or the size of its crops, but upon the kind of man the country turns out." It is now our chief concern to turn out manhood after the pattern of Jesus Christ and thus protect the church to be. The most significant endeavor of the past ten years has not been in Japan, Porto Rico, or Home Missions, but it has been the reaches made effective in Sunday school development. If there is to be a revival of civic spirit, social righteousness, and Christian faith; if the church is to rise and take its place with human progress, it shall be for none other than the reason, we, out of highest conceptions of a growing Christ and our faithfulness to His caust, have poured into the hearts and lives of generations of boys and girls the ideals of the Old Testament Church.

Our report stands for progress, we stand for progress, our church stands for progress, our people want progress. May the Lord open the way in which He would have us walk that we may find the uniting seam which makes us one and able to ascend to the mark of the prize of the high calling in efficiency.

WESTERN WOMEN IN EASTERN LANDS.

By Helen Barrett Montgomery, Author of "The Island World of the Pacific."

The latest addition to the "United Study of Missions Series." A collection of convenient and valuable handbooks devoted to the methods and results of Christian missions.

Price—Paper covers by mail 35c. Cloth bound by mail 57c. Special Library Edition—blue and gold binding, gilt top, by mail 85c.

"Western Women in Eastern Lands" is the tenth in a series of text-books issued by the Central Committee for united study for the use of Women's Missionary Societies. This inter-denominational committee was appointed at the time of the Ecumenical Conference in New York in 1900. The outline studies which they have issued yearly have had a very large and increasing sale.

"Western Women in Eastern Lands" gives in a thoroughly popular way, the story of the growth of these fifty years. It traces the development from one society to forty, from a few thousands to nearly four millions of contributors annually, and from one missionary on the field to an army. The movement is sketched on the background of the enlarged activities of women during the nineteenth century. The educational movement under Mary Lyon, anti-slavery, suffrage and temperance are all disposed of as parts of the movement.

Address orders to The Christian Sun, Elon College, N. C.

BAD HABITDOM.

In Bad Habit Land there lives a very ugly and terrible giant. He is king, and all the people do his bidding day and night. He never pays them with anything but tears and trouble, and he is so strong that they can never get away from him. It is his wicked delight to steal little people. So look out, boys and girls, for the roads of "I-don't-want-to-mind" and "I-will-have-my-own-way" lead straight to his castle.—Exchange.

—They're having more trouble in Zion City. The followers of Dowie met to pray for those that use tobacco. The prayer meeting was attacked and dispersed by lovers of the weed.

—Never lose the golden rule.

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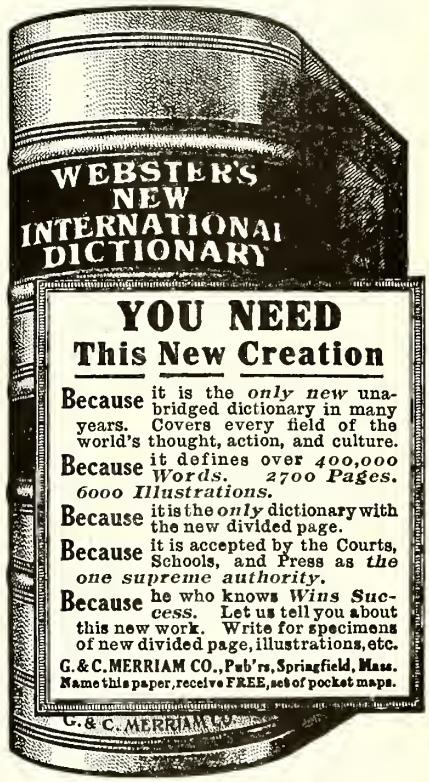
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J. O. Atkinson, Chr. Board of Trustees, Elon College, N. C.
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Amount brought forward $910.60

Dues.

Florence H. Cheatham	.10
Wm. Staley Cheatham	.10
Gilbert Gerringer	.20
Holt Gerringer	.20

Monthly S. S. Offering.

Apple's Chapel, N. C. ....$	.16
Hayes Chapel, N. C.	1.40
Linville, Va.	.87
Wakefield, Va.	1.28
Mt. Carmel, Va.	1.00
Chipley, Ga.	1.00
Shallow Ford, N. C.	.37
Dendron, Va.	5.00
Antioch, W. N. C.	1.65
Rosemont, Va.	4.50
Antioch, Va.	.63
Ebenezer, N. C.	1.81

Special Offering.

Mrs. Hattie Blanchard	3.00
Mrs. A. A. Wood	5.00

On $660.00 Debt.

W. R. Smith & wife	1.00
J. A. Wagoner	1.00
A. C. Yancey	.50
W. H. Lagan	.50
Nannie L. Hawkins	1.00
Mary Bradley	1.00
J. B. Richmond	1.00
Mrs. Thos. Cheatham	1.00
Miss Annie Staley	1.00
Amount 14th week .....$	366.27
Total .....$	946.87

Elon College, N. C., May 1, 1912.

My Dear Children and Friends:

The Southern Christian Convention is now in session with a liberal per cent. of delegates present and about one dozen visitors. It is difficult at this day to get men to go and stay at church meetings—though they will go and stay at political meetings, two, three, twenty-five days, and sit up all night and yell themselves sick and sore and pay all expenses. What a contrast in almost every particular between the Church Convention and political convention!

At eleven o'clock Wednesday the Orphanage children gave a little entertainment in the college chapel for the Convention; in the afternoon, 5:30, the delegates and friends visited the Orphanage and inspected the building and equipment; the barn, horses, cattle, and farm equipment. Many seemed pleased and praised work, others saw the mistakes and said what we ought not to have done.

But this is true to life. It is easy to criticize; easy to say what shall or shall not be done, but it is not so easy to do those things.

We are still hoping for 15 men, or women, or churches—any source that will obligate $50.00 each so as to cancel our $1,000.00 mortgage by June 5th, when it becomes due. Brethren, sisters, churches, shall this plan fail? It rests with you. The Supt., acting on the suggestion of the Virginia friend, has plead and plead till he feels humiliated at the small response, but yet he shall continue to solicit till June 1st in order to try and close out all this indebtedness.

We are glad to hear from Sisters Cheatham and Staley (Bessie and Annie Staley) on Miss Jessie Massey's proposition of the "Home Coming Week," May 20-27, and each old Cousin send $1.00 so as to help pay off the $660.00 indebtedness. These are the first to be heard from and we trust that hundreds will respond at once. Make "Home Coming Week" tell!

Donations—

The F. S. Royster Guano Co., Norfolk, Va., kindly sent us an order on Bro. W. H. Trollinger, their agent at Burlington, for 5 bags of fertilizer. We are very grateful for this kind help and wish for the company and Bro. Trollinger liberal sales and prosperity for the season. It is remarkable how kindly the fertilizer companies consider all our Orphanages. They help them all.

We appreciate very much 1 bushel Bigg's prolific seed corn, given by Bro. R. T. Wilson, Keats, Va., also 1 bushel Batts' prolific, by Bro. Geo. W. Ellington, Manson, N. C. These brethren are members of Mt. Auburn Christian Church. These gifts come just in time to help us very much as we failed to make suitable corn for seed last year.

Mrs. C. C. Peel, of Elon, has kindly given us some extra large pole butter beans and Miss Dora Edwards, of Method, N. C., has kindly sent us seed bunch butter beans and we are planting these seed with the hope that liberal yields shall be ours and at the same time thank these sisters and brethren for their kind consideration.

With best wishes and greetings to all.

I am, yours for service,

Uncle Jim.

Franklinton, N. C., April 30, 1912.

Dear Uncle Jim:

We (Bessie, Annie and Willie) received your letters Saturday asking "old cousins" to give $1.00 each on the orphanage debt. Willie sent a dollar for that purpose before your letters arrived. Annie and I both gladly send ours with love for the children and "old cousins" and best wishes for success in your undertaking. Sincerely.

Bessie Staley Cheatham.

We thank you, "old Cousin" for so prompt reply to Miss Jessie's suggestion. May many others follow.

Franklinton, March 16, 1912.

Dear Uncle Jim:

I am six months old, weigh 16 pounds undressed and am 26 inches tall. Yet, the little boy "beats me," but I intend to be a lady when I am grown and not a "big, nice, fine man," as brother would say. My mamma is not a giantess by any means either. She weighs 106. I am a laughing baby, active and plump. When I am good, mother wishes I were twins, but when I have the colic and brother is naughty, she is thankful I am all in one piece. I play "boo" with grandma and she enjoys giving Wm. Staley and me dimes because it seems like having her own babies writing again to the Corner.

I saw lovely snows during the winter but it was not until the 1st Sunday in March that I gazed enraptured at the fast falling snow.

When Boppa came home the last of February he just gazed at me and said I was fine and the "best natured baby" he ever saw. I cackled for him, pulled his whiskers and didn't mind his kissing me. Your affectionate niece,

Florence Harvey Cheatham.

Well, litttle Florence, "keeping sweet" and smiling is a great accomplishment and I guess we cannot begin too young.

Franklinton, N. C., March 20, 1912.

Dear Uncle Jim:

I was sick in February. Mamma feared pneumonia as it was abroad in the land. All night she was liberal with Gowan's Pneumonia Cure, etc., and prayers. The next day Dr. Harris diagnosed my case malaria and a cold. I now weigh 35 pounds.

The first Sunday in January I walked in the snow for the first time, had my first snow ball and first sleigh ride in Grandma's old bread tray. She wrote Boppa about it and he replied that he used to coast in one when he was a boy. Until the first Sunday in March I had several sleigh rides and also took my dolls, bears and kitty out riding in my sleigh. I had a very large snow ball, a nice, big snow man and enjoyed so

much being out in the snow with my "bucket and pade" that I didn't ever want to come indoors. I enclose my dime and a picture taken in leggins, cap and sweater, overshoes and pair of Boppa's old socks.

Every one says I have always been an unusually good baby, but I am naughty sometimes now.

Just before Christmas I said "I don't want Santa Claus to bing me any wedding pesents." You see I couldn't "pay wif Willie's and Benn's glass and silver."

Recently I walked up to Mamma and said "Mamma you have a little girl and a big, nice, fat angel baby."

Annie cut a pretty doll out of a magazine for me and glued its dress together, one day when I was a little sick. Mamma came in from town and said, "such a pretty doll, what is its name?" and I promptly replied, "Alcohol." Then I said "Mamma, see if Massachusetts is dry." She waid "What?" and I repeated "see if Massachusetts on Alcohol's back is dry." Then she understood that I meant mucilage.

One day I was playing with a train and I said "Move Geatma, the tain will run over you." She said, "No, the train ain't going to run over me," and I replied "Don't say 'ain't,' Geatma, say the tain ISN'T going to wun over me."

Your nephew, Wm. S. Cheatham.

Thank you for your picture, Wm. Staley. It is very sweet. Did you give the snow man a bit of cream?

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Southbound Daily.

STATIONS	A M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willow Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar Raleigh	10:50	3:45	8:20
	A.M.	P.M.	P.M.

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AMONG THE CHURCHES.

Graham.

Our work here has been going on very nicely since Conference. We have a splendid Sunday school; it is carried on by our good friend and brother, C. D. Johnson. and his corps of interested teachers, in a very encouraging manner.

We have no more loyal people than these brethren and sisters of Graham Church, neither have I ever seen a church that carried on its work in such a harmonious way as this one.

At our last appointment steps were taken to put in a new carpet, and also to do some repair work along the line of plastering. This will add much to the appearance of our church, within, and we hope to have the work done in a short while.

New Providence.

By order of conference we took up the work in November. We have made every appointment so far, notwithstanding the rough weather. The time for services is on the second and fourth Sundays, afternoon at three o'clock. So far this work has been very encouraging. Congregations were small at first but they have increased wonderfully, for which we are very thankful to our heavenly Father.

It is our purpose to organize a Sunday school here on the 4th Sunday afternoon of this month (April), and sometime in June we hope to hold a series of meetings at this church. We desire the prayers of the brotherhood in behalf of this work.

Shady Grove.

We have had very few bright days for our service here since Conference; hence our congregations have been small. However the work is hopeful, and we are determined to press forward.

Last 3rd Sunday we reorganized our Sunday school (which had been disbanded because of the measles) with Bro. B. B. Martin as supt., and Miss Bertie Allen as secretary. Mrs. Bertie Wallace was elected teacher for the card class; Mr. W. C. Martin, for the Intermediate class, and Miss Pearl Allen for the Junior class. With these good leaders we are sure that the Sunday school will take on new life. We are to hold the annual service here at our next appointment, which will consist of an all day service, i. e., a service in the forenoon and also one in the afternoon.

Ether.

Our congregations here have been small because of the rough weather, measles, whooping cough, etc. However, we have not missed any service so far, and we are very hopeful of the work here. On Saturday night before the 3rd Sunday in May we are to speak to men only at our Ether church and every man has a cordial invitation to meet with us in this service. On Sunday night following we will fill our regular appointment here, and all are invited. At this writing, Bro. Hiram Freemen, one of our leading members is very unwell, but we are praying that he may soon be restored to health, and to his proper place among us.

Big Oak.

This is a very encouraging work. When the weather will admit we have large congregations, and the people in general seem to be interested in our work here. Our work of repairing the church is in the hands of Bro. J. B. Cole, which means that the work will be done in order. Bro. Cole is an enthusiastic worker and is very much interested in his church.

The Sunday school, with Bro. D. E. Cole as Supt., and his splendid corps of teachers is moving on very well, and we are sure that it will be much more interesting when the weather gets better.

The good people of Big Oak are interested as they have never been before in the church and church work, and we are expecting to do many things for the advancement of the cause of Christ in this coming year.

Brethren, pray for us.

J. F. Morgan, pastor.

RALEIGH CHRISTIAN CHURCH BUILDING FUND.

Reported April 17	$6,861.75
Mrs. W. W. Tucker	.50
L. H. Smith	.50
C. T. Cythe	1.00
C. A. Ballentine	1.00
J. S. Fulghan	1.00
Miley Perry	1.00
L. A. Emmary	1.00
A. J. Wood	1.00
L. G. Mann	1.00
W. E. Austin	2.00
T. T. Hay	2.00
J H. Mann	2.00
C. A. Pegram	3.00
T. B. Blake	5.00
John C. Roote	5.00
V. O. Parker	5.00
M. J. Carroll	5.00
J. W. Bailey	5.00
O. W. Summers	10.00
R. E. Lewis	20.00
Total	$6,933.75

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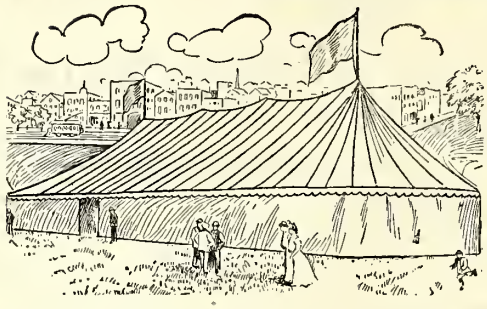

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DIED.

Covington.

Samuel Thomas Covington was born October 30, 1839, and died April 7, 1912, at the age of 72 years, 5 months, 7 days. Bro. Covington volunteered at the beginning of the Civil War with Co. C. 13, N. C. Regiment, Milton Blues, and made a brave soldier. He was wounded three times during the war.

He was married Nov. 1, 1868, to Mary Jennie Smith, daughter of Capt. Smith, of Caswell County, Rev. C. A. Apple officiating. To this union were born three children, viz.: Mary Eudora, now Mrs. Artie E. Pierce; James Henry Wellons Covington, a prominent business man now living in New York, and Samuel Morgan Russell Covington, who died January 16, 1882.

In early life Bro. Covington made a profession of religion and united with Lebanon Christian Church of which he was a strong supporter until his death. He was a prominent member of Golden Fleece Masonic Lodge, No. 74, Milton, N. C., and had held a number of important positions in the lodge. A few weeks before his death, he was elected as an honorary member of this lodge for life.

He was buried with Masonic honors by the members of his lodge and visiting Masons from Danville, Va.

Funeral services were conducted by the writer. W. C. Wicker.

Raughton.

Many hearts were made sad on April 22, when the life of Sister P. H. Raughton, of Langdale, Ala., went out in death. She had been suffering just a short while. She was born Oct. 22, 1852, joined the church at McGuires Chapel during a series of meetings held by Rev. H. W. Elder, Aug., 1887. Two children had gone before to the spirit land. She leaves a husband, on a bed of affliction, and four children to mourn their loss. She did what she could and has gone to reap her reward. May God bless Brother Raughton in his afflictions and restore him to his wonted health.

After the funeral service at the home of the deceased, by the writer, the body was interred at Bethlehem, two miles away. G. M. Holder.

Langdale, Ala.

Jones.

Mr. Richard O. Jones, of Mayo, Va., was accidentally killed at Slemp, Va., Monday A. M., Feb. 19, 1912. He was the son of Mr. and Mrs. Gabe J. Jones and was born Jan. 9, 1891, age, 21 years, one month and ten days.

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Mr. Jones was reared on the farm near Virgilina, Va., and bore the high esteem of all who knew him. About two years ago he went to Stewart, West Va. Later, in August, 1910, he was transferred to Slemp, Va., with the same mining company. Two weeks before his death he, after several previous promotions, was made underground foreman. He died like a hero at his post of duty. His men had all been sent to the surface, while he remained in the mine to see that everything was properly arranged for making a blast, when through some unknown cause an explosion took place that ended his life.

It has been my privilege to read a most beautiful letter written to his mother just a few hours before his death in which there was breathed a spirit of true filial devotion for his parents, and love for a motherless little girl (his niece), and his determination to see that she was cared for and educated. A letter from the Supt. of the mine to the bereaved mother told of the righ regard in which Mr. Jones was held there and the unusual sorrow occasioned by his death.

Three years ago I received the deceased into Union Church (Virgilina) and baptized him. He was true and faithful to his church, attending both the Saturday and Sunday services as long as he was in the community.

Besides the father and mother, there are three sisters and three brothers living. The body was brought to Virgilina and buried in the church cemetery Wednesday, Feb. 21st. Funeral services were conducted by Rev. Z. W. Hart of the Baptist church.

Lassiter.

Little Zala Lassiter, daughter of Bro. and Sister J. H. Lassiter, of Ingleside, N. C., died Monday morning, March 18th, 1912, aged a little over four years.

The funeral services and burial were at Liberty Cemetery, by the writer, on the afternoon of March 19th.

Bro. and Sister Lassiter are members of Liberty Christian Church and have the sympathy of a host of friends. While the home is saddened and the family circle broken, the parents, the two sisters and one brother, are comforted in knowing that Zala is safe with the Savior. And my prayer for them is that they may meet her in heaven.

C. E. Newman.

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LITTLE THINGS MADE GREAT.

In manifold ways God has shown to us His power to bring great results from the giving or doing of little things. Much of what is despised by the people of the world, and even by some Christians, because of seeming worthlessness or inferiority, has been magnified and glorified by the providence and power of God. A missionary periodical relates the following story:

"Fifty years ago a child gave a penny to the missionary box. A little tract, costing just one penny, was bought with it, and someone gave it to a young man, the son of a Burman chief. He traveled 250 miles to learn to read it. The Christian teachers taught him, and God gave him a new heart. He went home and preached to others, and fifteen hundred heathen were converted and baptized." A writer, in commenting on that history, says: "We do not know who sowed that little seed, but we know who gave it increase; and he can still multiply the seed sown and increase the fruits of righteousness, to the glory of our God." In the book of Ecclesiastes we read: "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that." It is well that we do not know which deed of ours would be fruitful of good, we might neglect some duties, thinking that they would be needless and useless.

One day a great multitude of people were gathered to hear Christ speak. They were without food; but a lad was present, having five barley loaves and a few fish. How little for so many people; but Christ, by his providential power, made them great enough to meet all wants, and more besides. Learn the lesson.—C. H. Wetherbe.

—A school house in Illinois was torn down because the children believed it to be "haunted." A teacher had been murdered there by a man who afterwards killed himself.

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Benson—Benson Drug Company.
Brevard—S. M. McFie, J. B. Pickelscimer.
Burlington—Freeman Drug Co., T. H. Stroud.
Cameron—Cameron Drug Co.
Cerro Gordo—Dr. Floyd Johnson,
Chadbourn—Chadbourn Drug Co.
Charlotte—S. L. Alexander & Co., Blair Bros. & Co., J. S. Blake Drug Co., Bowens Drug Store, Burwell & Dunn Co., Charlotte Drug Co., W. L. Hand & Co., Hawley's Pharmacy, R. H. Jordan & Co., C. R. Mayer & Co. Moody Drug Co., J. M. Scott & Co., Stonewall Pharmacy, J. P. Stowe & Co., Tryon Drug Co., Woodall & Sheppard.
Concord—M. L. Marsh, Gibson Drug Store.
Creedmoor—C. V. Garner & Co..
Davidson—White Jetton Co.
Duke—E. R. Thomas Drug Co.
Dunn—Hood & Grantham, C. L. Wilson.
Durham—R. Blackwell & Son, Five Points Drug Co., Haywood & Boone, C. E. King & Sons, Main Street Pharmacy, R. H. Parker, P. W. Vaughan, W. M. Yearby,
Elm City—Elm City Pharmacy.
Fayetteville—A. J. Cook & Co., H. R. Horne & Son, MacKeithan & Co., Perry Drug Store, B. E. Sedberry & Sons, Souders Pharmacy, Williston Drug Store.
Gastonia—Adams Drug Co., J. K. Kennedy & Co., Frost Torrence Co.
Gibson—W. Z. Gibson & Co.
Gibsonville—Gibsonville Drug Co., Peoples Drug Co.
Goldsboro—Cook Drug Co., Goldsboro Drug Co., J. H. Hill & Son, M. E. Robinson & Bro.
Greensboro—Fariss-Klutz Drug Co., C. C. Fordham, Howard Gardner, Greensboro Drug Co., Grissom Drug Co., Asheboro Street Pharmacy.
Greenville—Coward-Wooten Drug Co., E. A. Moye, Jr.
Hamlet—Hamlet Pharmacy, Earl Morrow.
Henderson—W. W. Parker, M. Dorsey, H. E. Thrower.
Hendersonville—F. V. Hunter, W. H. Justus, J. L. Rose.
Hertford—Citizens Pharmacal Co.
Hickory—Grimes Drug Co., Moser & Lutz, C. M. Shuford.
High Point—Greene Drug Co., Mann Drug Co., Matton Drug Co., Ring Drug Co.
Kings Mountain—Mauney Drug Co.
Kinston—J. E. Hood & Co., Lenoir Drug Co., E. B. Marston Drug Co., Temple Drug Co.,
Laurinburg—Blue & Blue, G. D. Everington.
Lenoir—Lenoir Drug Co., J. E. Shull & Co.
Lexington—Lexington Drug Co.,J. B. Smith,
LaGrange—Isler & Peele.
Lillington—McPherson Drug Co.
Littleton—E. B. Perry, Jr.
Lumberton—Lumberton Drug Co., J. D. McMillan & Son, The Pope Drug Co.
Marion—J. W. Streetman.
Marshville—Marshville Drug Co.
Maxton—Barnes Bros. Drug Co., Roberson Drug Co.
Monroe—English Drug Co., C. N. Simpson, Jr., Union Drug Co., S. J. Welsh & Son.
Mooresville—G. C. Goodman & Co., Miller White Co.
Morehead City—Morehead City Drug Co.
Morganton—Burke Drug Co., W. A. Leslie.
Morven—Morven Drug Co.
Nashville—Nashville Drug Co., Ward Drug Co.
Newbern—Bradham Drug Co., D. R. Davis, F. S. Duffy, T. A. Henry.
Newton—C. Clapp, Freeze Drug Co.
Oxford—J. G. Hall, Hamilton Drug Co.
Plymouth—P. E. Davenport & Co.
Polkton—Smith Bros.
Raeford—Raeford Drug Co.
Raleigh—Henry T. Hicks Co., J. I. John-
Red Springs—Red Springs Drug Co., Townson, King Crowell Drug Co.
send Pharmacy.
Reidsville—Fetzer & Tucker.
Rockingham—L. G. Fox.
Rocky Mount—T. C. Gorham, J. M. Griffin, Kyser Drug Co., May & Gorham.
Rosemary—Rosemary Drug Co.
Rowland—Rowland Drug Co.
Maxton—Moriss-Webb Drug Co.
Saluda—Hopkins Pharmacy.
Scotland Neck—E. T. Whitehead & Co.
Selma—Selma Drug Co., Richardson Drug Co.
Shelby—H. E. Kendall.
Smithfield—D. H. Creech, Hood Bros.
South Port—D. I. Watson & Son.
Spring Hope—A. C. Yarborough.
Statesville—W. F. Hall, Statesville Drug Co., Polk-Gray Drug Co.
Tabor—Tabor Drug Co.
Tarboro—R. E. L. Cook W. H. McNair Drug Co., Edgecomb Drug Co., Staton & Zoeller.
Thomasville—C. R. Thomas.
Tryon—E. E. Misseldine.
Wadesboro—Fox & Lyon, Parsons Drug Co., Pee Dee Pharmacy.
Wake Forest—Powers Drug Co.
Warsaw—Warsaw Drug Co.
Washington—W. A. & J. G. Blount, C. M. Brown, Hoyt Drug Co., D. T. Tayloe & Co.
Weldon—W. M. Cohen.
Whiteville—J. A. McNeil & Son, The Memory Co.
Williamston—S. R. Biggs Drug Co.
Wilmington—H. L. Vollers (distributor), J. H. Hardin, Jarman & Mintz, J. Hicks Bunting Drug Co.
Wilson—Patterson Drug Co., Turlington & Moore, Wilson Drug Co.
Winston-Salem—Asbell Drug Co., E. W. O. Haulon, Owens Drug Co., P. A. Thompson.
Youngsville—Winston Blanks Drug Co.